

established ordinance of Christ's church and substitute human invention, sprinkling, pouring and single immersion. Again in the narrative of Naaman, there is a true likeness of how and when we meet with the approval of our heavenly Father. You will observe from the narrative of II Kings 5: 19 that it was not until after Naaman had been obedient, having washed, that the prophet came out to him. It is precisely the same in the Christian dispensation. The promise of God reads thus, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Ghost. R. V.

The spirit of grace which comes from above is not given until the letter of the Word is obeyed, the outward and visible act must be performed before the inward and invisible gift is given.

Dear reader, the one thing needful is prompt and unquestionable obedience to the commandments of the Lord. When the patriarch Abraham received word of the Lord to go into the land of Moriah and offer Isaac, his only son, for a burnt offering he didn't hesitate, neither did he question the word of the Lord, but promptly rose up early in the morning and went to the place which God had told him. Gen. 22: 2, 3. Abraham's faith in God was so strong and the desire to obey his voice was so determined that he was willing to sacrifice the dearest object of his heart rather than to disobey him. When Jesus spat on the ground and made clay to the spittle and anointed the eyes of the blind man and said unto him, "Go, wash in the pool of Siloam and be clean." John 9: 7, the blind man didn't hesitate a moment, he didn't ask any questions about the strangeness of the Savior's act, in anointing his eyes with clay, he didn't raise any objections altho he knew not who Christ was at the time. John 9: 36. But he was prompt to go and wash, and came seeing. So in like manner those who are blind spiritually and dead in trespasses and sins and whose minds are darkened by the craft and devices of satan, in order that they might see with their mind's eye, "not men as trees walking." Mark 8: 24. "But having been cleansed from their old sins see not only what is near but also the things that afar off," II Pet. 1: 9, must promptly adhere to the means God has provided for the spiritual sight and the cure will be sure and effectual. God's plans for our salvation is not to be questioned even if we can not see or understand the reason of them. The proud Naaman despised God's direction. The humble blind man obeyed and was healed. As there was no power in the waters of Jordan to recover a leper, nor in the pool of Siloam to restore the sight of him who was born blind, it is more than probable that both Naaman and the blind man were directed to go there to test their obedience. There is another noticeable feature in the case of the blind man, as soon as his sight was restored, he began to publish it abroad,

confounding the Jews and Pharisees until they cast him out of their synagogue.

Dear Christian brethren, are we publishing abroad to the world what Christ has done for us, or have we received his spirit in vain. How many of us, like the blind man, have the cause of Christ so much at heart that we seize every opportunity to ask all who are not Christians, "Will ye also become his disciples?" John 9: 27, and walk in the way of holiness with the "ransomed and redeemed of the Lord." Isa. 35: 8.

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SAM JONES

C. ORVILLE WITTER

I have heard Sam Jones. For a number of years I have desired to hear this noted evangelist. I embraced the opportunity last week and heard him lecture on "The Battle of Life and How to Win it." It was very much as I expected, but I can not say that I am a very devoted admirer of Sam Jones. I give a few things which he said, many of which are true but which might be more elegantly expressed.

"There are a great many battles in life and one of the first to attract our attention is the battle for bread. This is a real battle in India, China and Cuba, but the man in this country who does not have three meals a day and clothes to wear needs killing. The man who is continually howling about hard times needs a dose of rough on rats.

"I like to see a proud poor man but I do not like to see a proud rich man. People talk about being poor worms of the dust. Think of a worm running around at a cha-tauqua with breeches on. Oh, to be nothing, to win a crown from God. How could God crown nothing? Be a man.

"Poverty is largely a result of selfishness.

"Society eats the heart out of a woman like whiskey burns the blood out of a man. I would as soon shake a dead fish's tail as a society woman's hand.

"There is not the old time power among the Christian workers. The Methodist has got religion but is afraid he may lose it, the Presbyterian knows he can not lose it but is very much afraid that he hasn't got it.

"Folks get the idea that their doings do not effect anyone else. Every one's home touches all the homes around it. An injury to one to a certain extent is an injury to all. Now I don't suppose you old sisters have sense enough to see that but it is true."

In speaking of methods of preaching and saving souls, he said, "If I were fishing in a hole and did not catch any fish I would either change holes or bait."

"Christianity without miracles is no more than a refined species of heathenism. What we need is the old power. The power Peter had on the day of Pentecost, and that Paul had in his ministry."

Jones is an entertaining speaker and no doubt has done and is doing a great deal of good. His heart is certainly in the right place and his faith in God and the Bible of the firmest kind. Yet it seemed to be the

opinion of many who heard him that the truths he spoke would lose none of their force if given in more respectable language.

SOME NEEDED REFORMS IN SUNDAY-SCHOOL WORK

S. B. GRISSO

When our blessed Redeemer ascended "he gave gifts unto men," to one was given by the Spirit the word of wisdom; to another the word of knowledge; to another faith; to another the gift of healing; to another the working of miracles; to another prophecy; to another discerning of spirit; to another divers kinds of tongues; to another the interpretation of tongues; but all of these worketh the one and selfsame Spirit, dividing to every man severally as he will.

Whether the gifts enumerated above are in the church at the present time, or even intended to be, is a question not to be discussed in this subject because there is something higher. When our Savior ascended he said "Go teach all nations," it is upon the word "go" that hangs the world's salvation. God has always had, and always will, have men to do his work; so it matters not whether we work or not, he will find some who will do his work. It was his will that his children should be participants of the best, hence he said "all things that I have heard of my Father I have made known unto you;" and if we fail to learn them the fault lies not in him, but in us. In summing up the line of argument, the apostle would show us "yet a more excellent way" a higher gift and that is the gift of

I. LOVE

It is the one theme of the Bible. So full of this spirit are the apostles that they can scarcely speak without breathing forth the spirit of love. For how can it be otherwise, the author of their faith is love, "for God is love." Peter can not write a letter without writing the commandment on every page. "Love one another from the heart, fervently" is the theme of chapter one. "Love the brotherhood is placed in the center of chapter two. "Be ye all like minded compassionate, loving as brethren," is the substance of chapter three. "Above all things, being fervent in your love, among yourselves" is the climax of chapter four. And as a postscript he closes chapter five with the salutation, "Greet ye one another with a kiss of love." The letters of the beloved disciple John are aglow with gems of love. Jerome tells us when he was too old to walk the young men of Ephesus would carry him into the presence of the congregation, where lying on his couch he would repeat over again the words, "Little children, love one another, love one another." It is the foundation of all true Christianity, and without it, no Christ; and no Christ no heaven or immortal glory. We mention this as our first needed reform in our Sunday-schools. And in the discussion of these reforms it should be borne in mind that perhaps in no single school will we see the needed reform of all